REASONS

For the

SOLE USE

OF THE

Churches Prayers in Publick.

IN

VINDICATION

of the

CHURCH of *ENGLAND*,

From the ſlanders of Popiſh Recuſants.

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Reaſons for the Sole uſe of the Churches Prayers in Publick.

I Have often heard the Complaints and they are juſt, of many truly Pious and holy men, that ſome Miniſters do in a very irreverent manner mang[illegible] the Churches Service in the reading it, and uſe Prayers of their own in publick, in ſuch a canting way, that ſome good Chriſtian people have been forced to riſe from their knees in the midſt of them, leſt they ſhould be thought to ſay *Amen* to them. Their pretence for the firſt is, that their Breath (poor infirm men) is not able to hold out to the end of the Litany, and yet they give you *full meaſure* in their own prayers (which it ſeems are a kind of Balſom to their Lungs) both before and after Sermon. I deny not but that this and the reproaches of thoſe of the Romiſh perſwaſion, have given occaſion to this Diſcourſe concerning *Set*

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Forms of Prayer, for which we have by Christs example, a very fair Samplar and Copy; and accordingly most Christian Churches have had their framed Liturgies, and among the rest, our Church embraced that way: What success others have had with theirs, it is not for me to search into, but this of ours have had some great and pious Admirers of her Publick and Authorized Devotions, which were excellently composed as ever any; some of the Compilers of them having been holy Martyrs, who shed their blood for the Testimony of the Truth. Yet all this have not staved off some open opposers and enemies, nor others who by slyness, subtilties and cunningness, have sought to lessen the credit of these Publick Prayers. A principal one was to introduce a prayer of our own when we step into the Pulpit, when most of the Service is performed.

I am sure I can say this, I find no disposition in my self to cross any Learned or Holy mens Judgements, nor any practice of any in the Church, which can produce *Piety* for the first [illegible] of it. But if this hath prevailed upon us with much prejudice to real piety, to the undermining (though with never so fair pretences and plausibleness) the sacred Liturgy and publick Service, I must have leave at least to shew my Reasons, why it is one of those things that are to be reformed, and men brought into a more sober temper then yet to keep up this practice.

I take it for granted that the first framers of our Liturgy did think that they had made so compleat a Form of Prayer for Publick Worship, that as they then little expected cavils and disputes to that fullenness, which they have since risen to, ever to have appeared; so they

they did not once imagine that men that were willing to acknowledge this excellency in the Prayers, or that would ſeem to ſet ſo great a value upon their pains in hammering out ſo accompliſhed a Form for us, would ever bewray ſo great weakneſs, or wedd ſo much popularity in ſiding with froward men, as to do any act in publick, which may with the greateſt violence and force imaginable, deſtroy the Reverence and eſteem they intended ſhould perpetually accrue to our Solemn Liturgy. I hope I need not make any defence for this Diſcourſe: yet ſome men may be ready to think, or at leaſt be willing that others of weaker underſtanding may imagine that this is but an envious eye in my ſelf to other mens Gifts in Prayer, and ſo ſtain this Diſcourſe as an enemy to all good Ejaculations. I thank God I know what we get by wraſtling with God in Prayer, even in ſuch Prayers where our tongue is ſilent, and our thoughts only employed: In private and in our cloſet let men take what liberty they pleaſe; but in an Age when ſome mens whole buſineſs is to decry the Liturgy, to read it as if they minded it not, and uſe it only to ſet a keener edge upon their own prayers, I ſhall think it worth my pains to prove

Firſt, That it never was, nor could be the intention of the Framers of our Liturgy, nor of the Authority by which they acted, to ſuffer our own effuſions in Publick, which are no other then Rivals to the Churches Prayers in the peoples affections.

Secondly, That ſuch Prayers were firſt introduced by notorious diſaffected perſons, though through cuſtom perhaps other more ſeeming friends to the Churches order have taken them up too, ſomewhat unwarily,

unwarily, not foreſeeing the drift and cunning of thoſe men that had deſigns by degrees either to wear out the Churches Prayers, or to affront them.

Thirdly, That ſuch prayers are ſcandalous.

Fourthly, That they are enemies to higher Piety, and more ſolid Devotion.

Firſt, That it could never be the Churches intention; the Laws, Injunctions, Canon and Antient practice are expreſs: And reaſon will carry it that the Church would not have a hand any way to ſet up a Rival to out-brave her Prayers, which our own inventions ſeem to do. It were ſtrange that when all other ſacred Offices, Sacraments, Marriages, Burials, Viſitation of the ſick, even to the Churching of Women, were carefully provided for by fixed Forms, that only Sermons muſt be ſerved in, not with ordinary Prayer, but with effuſions of our own; though they have not the Churches Licenſe nor Paſs for their beggings or cravings. All her other care I ſhould think were to little purpoſe, ſhould the Pulpit be left open to let in theſe looſer, and it may be, enthuſiaſtical prayers, and that ſo ſoon as ever we were got into that incloſure; as if we were ſtept into ſome Fairy ground, (for we are altered in our faces, countenances, poſtures and language) we might uſe charms and ſpels (for many of our unauthorized Forms are very like them) of which poſſibly pride or popularity may be the mother. Which leads me to my ſecond head, That theſe Prayers were firſt introduced, by notorious diſaffected perſons, wilfull, ſtubborn and refractory to order.

I confeſs I muſt go very high and ſomewhat before our times, and yet in the memory of ſome ſtill living, the

the first with us that was thus bold to vent his own effusions in publick was Mr *Cartwright*, a man of fame and note, but yet not altogether for Learning, but singularities too; after he had set up this standard to Faction, he was soon followed by a train of others, and so this unlicensed prayer spread it self; so pernicious is any evil example that flows from us. And what dammage, injuries, affronts and indignities they have done to this Church and the Government thereof, I had rather in secret *lament*, then publickly express. St *Maries* in *Cambridge.*

Thirdly, They are scandalous. And indeed they amount to as much, as I have stated them; for they seem to me so insolently to bear up to the Churches Prayers, in a manner confronting, mending, correcting as it were, supplying their poverty, drineſs forsooth, deficiencies and wants in expression, that I cannot wholly excuse them from it. You know whom we accuse for their Latine Mass, and Service in an unknown Tongue: And truly when I implicitly tye my self to all my measures of outward Devotion, by bended knees, with hands and eyes lifted up to pray whatsoever shall be suggested to me by anothers arbitrary fancy in his effusions, is to pray I know not what, which deserves as great a brand of sottish and *superstitious devotion*, as the other. I do not desire to aggravate this beyond its just measure, and indeed that will be enough; you must remember I suppose the Law on my side, against which this seems to me to be a transgression, and then I may confidently declare this practice against the sacredness of Laws to be scandalous. Nor am I deterd from giving it so formidable a title of Scandal, for we all know even sacred Duties themselves, if otherwise

managed then they ought to be, become ſcandalous. What ſacred Duty is now with more veneration lookt upon then Sermons? Yet have not Sedition ſometimes ſtuft and ſwell'd them? And ſurely then they muſt not take it amiſs, if we aſcribe to them that odious title of Scandalous. If Prayer ſhall be confined and reſtrained by Laws, as I ſuppoſe ours in Publick are, (or elſe my ſtructure wholly fals) ſurely our Prayers that ſhall ſtep out of thoſe bounds and limits, become ſcandalous too; that is, they do give offence to that Authority that enacts them, they then too cannot but ſo farre break that peace which makes our daies calm, the Church to flouriſh, the Crown to ſit ſure upon our Sovereigns Head, that he that ſhall indanger all theſe by inventions of his own, ſo needleſly as they do, muſt not blame me if theſe practiſes cannot ſo cleanly wipe off the name and badge of Scandall. I know nothing that I could not ſacrifice to take off Scandall from the Church, much more any fine inventions of mine own. And is not this Scandall ſuch an one that the Church of *Rome* hath more then once taken notice of? Neither am I moved at all, when I am told that ſome of theſe Prayers are very piouſly compoſed, the better if they be ſo, but that is the Prieſts worth, not the Churches care. I am not to ſeek for leſſer ſcandals that every day appear from that arbitrary way of prayer, which walks at random and requires elbow room, ſober mens obſervations cannot miſs them, and every ordinary eye and hand can point at them: I may be leſs curious to urge other reaſons why they are ſcandalous, having named this grand one which will ever ſtand

ſtand unſhaken though never ſo many zealous oppoſers may offer their ſervice to aſſert the contrary. Yet becauſe I may be thought to diſmiſs this Argument with ſome timorouſneſs and ſhineſs, leaſt I ſhould be gravelled in it, ſhould I not ſtop here; therefore conſider further, That Prayer that concerns the whole Catholick Church (as ſure ſhe is alwaies to have a deſigned and particular place in our publick Service) though ſhe will never be ſo coy and ſquemiſh, as to refuſe any private peoples, much leſs the Prieſts Prayers, who is dedicated and conſecrated to God for *holy Miniſtrations*; yet her wants and neceſſities may be ſo great, her diſtreſſes and anguiſhes ſo intricate and dangerous, her fears (though built upon a Rock, againſt which the gates of hell ſhall not prevail) ſo numerous and perplexed, by force and cunning too of enemies, that ſhe cannot truſt to the skill and arts of any private Prieſt to tranſact by way of agency or conſulſhip for her, who though never ſo able, may miſtake or miſrepreſent to Almighty God for the people in their daily ſacrifice; but a whole National Church that hath her eyes every where, that can beſt deſcry all theſe, to whom nothing can be concealed or ſhadowed that can vex her to extremities, ſhe ſafely relies upon to preferre her ſuits and deſires. She then believes her work is well done with all the becoming graces and circumſpection that her wiſdom can think of, when the Prieſt ſhall have the reciteing of ſuch Prayers in her Solemnities as are authorized under the ſeal of her Office. The reſult of all is this; The Church cannot without an imputation of levity, weakneſs and ſupineſs (a ſcandal which ſhe

is neither willing to give nor ſuffer from others) do leſs for her own ſecurity or credit, then to ſee that her exigencies be commended to the Throne of Grace in her Aſſemblies not lightly or perfunctorily, but with all gravity and ſoberneſs, with all the exactneſs in the moſt lively colours that can be delineating her own ſadneſſes or exultancies, her ſorrows and joyes, her beauty or her ſitting in aſhes, without that conſtancy, ſteadineſs and care never to give way to any that may poſſibly with wanton invention dreſs the publick Devotion, or careleſly vent in the ears of Almighty God fancies in ſtead of ſolid Prayers, Scandal cannot but break in, which (although many mens preciſeneſs will not underſtand) if it does (as moſt certainly it does) to ſome height, I had almoſt ſaid to impiety or prophaneneſs: Who muſt anſwer for it? Who will be to ſeek a cure for the irremediableneſs of it, when it is too late? Who will ſuffer the ignominy and ſcorn that upon that account will be put upon her by adverſaries for ſo many offences, and meerly to purchaſe an empty title of a good nature that leaves her Prieſts and Miniſters to all freedom, either in exerciſing their gifts, or connivance at leaſt at their private Forms (an incloſure we pleaſe our ſelves in) which when we have done to the full, there is left ſo much froth and ſcum upon her face, as nothing but ſighs, faſtings, and other auſterities of holy men can wipe them off.

I am ingaged in an Argument very unplauſible, and little popular, yet I muſt proceed to make good another particular, and it will appear that theſe ſupernumerary

pernumerary and auxiliary prayers which ſeem to me to mutiny againſt Order, are ſo farre from advancing real Devotion and a holy Worſhip (as is pretended they do) that they rather obſtruct the moſt ſolemn Devotion in Prayer, and draw Chriſtian peoples mindes from it, and feed them with empty husks of Prayer. I know they have aſſumed to themſelves (either out of the pride of the Compoſers and venters of them, or out of the vanity or levity of admirers) the name of powerfull Prayer, and this in an oppoſition to the Prayers of the Church, which is more intolerable the leſs they are able to make out that vain-glorious title of powerfull Prayer: Why powerfull? Is it becauſe God accepts them better? and they ſooner pierce the Almighties ears? Indeed they are ordinarily ſpoken with much oſtentation of zeal to ſet them off: Or is it becauſe they prevail with God ſooneſt and with an irreſiſtible force in them can have no denial? Do they find that whatſoever they petition for, comes down like Manna from heaven, that they have abundancy and ſufficiency? Surely neither of Graces nor temporal Bleſſings. No man takes leſs delight then my ſelf in objecting crimes to others; I wiſh them all the Graces that the holy Spirit can ſanctifie them with, and make them precious Saints in the eyes of God. But truly I muſt not make my ſelf blind to do them a civility. The Graces that they are to pray for are Humility, Self-denial, and yet ſome think that theſe are ſeldom mentioned by them in their addreſſes. I will not charge them ſo home, I ſhall rather think ſome other ſtring is out of tune that they obtain not

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theſe Graces which they ſeemingly crave, (for theſe Graces are not very eminently ſeen in them) but in ſtead thereof, Pride, Envy, Hatred, Malice, Uncharitableneſs, Schiſm, and Diſobedience. What does God accept them ſooneſt? Have they had no diſappointments, no defeatures? If they caſt up their accounts, very often. And it is well for this State they had. Had the powerfulneſs of ſome of their prayers workt with God, I doubt whether the King had had a Crown to ſit upon his Head, or the Church that Peace, Unity, Truth, and Beauty ſhe now enjoys.

But I muſt follow my Argument cloſer, and yet will walk ſo warily, as he muſt be very unmeaſurably moody and touchy that ſhall raiſe cavil or ſiniſter interpretation: I am to maintain that new modelled prayers which ſtart up in the Church, for any thing I know, without her Authority to grace them, not ſpun out of her fine wool, are ſo courſe, ſo looſly knitt, and with ſo many ſtitches in them faln, that though they are weak (for I do not aſſert this out of any opinion I have of the excellency of them, not any way equal to the Churches Collects and Litanies, which ſteady and wiſe people will alwaies keep a juſt veneration for) yet through vanity and levity of many people of another grain, heady, inconſtant, impatient of any thing preſcribed, theſe prayers conduce much to the fomenting as it were a Worſhip diſtinct and apart from what is authorized by the Church, they contribute to the dangerous ſupplanting of, and heaving (as it were) at them, and ſerve to little other purpoſes, then to work in people ſome ſtrange

ſtrange giddineſs, after which they ſcarce ever recover ſound mindes or affections to ſober and authorized Prayers, or reconcile themſelves to ſolid Devotion, but have certain qualms and ill digeſtion of holy Service, orderly Miniſtrations or Decencies of Religion. I might inſtance in one for all; To the holy Sacrament of the Lords Supper how is Devotion decayed? How rarely and by few frequented? It is hard to give any other reaſon then the prejudice they have taken at the Solemnity and Rites of it; perhaps were it celebrated as ſome of our Sermons are uſher'd in with a fine prayer of our own, and we not tied up to the Churches Laws in the Miniſtration of it, it might paſs with us for a tolerable Ordinance at the leaſt, ſeeing Chriſt himſelf inſtituted it. This gap have theſe prayers opened to the peoples cravings, longings and luſtings, to the great diminution of regular Devotions, and little frequentation of this bleſſed *Sacrament*; which perhaps, had not theſe precedents and examples been given, might have had ſtill in the Church the ſame Veneration which the Primitive time gave to it, and men had not been ſo guilty as now they are of wholly abſtaining from it. The neglect of which upon theſe grounds, it is no wonder if people that have taken offence and pett at the Churches Prayers, ſeduced and debauched with extravagant, rather then with any excellent or fixed Forms, in an angry mood wholly pleaſe themſelves with ſuch wilde, uncouth and fiery Devotions, which puts them into theſe diſtempers that they loſe all fixedneſs in Religion, ſcarce owning any thing as ſacred, and with a ſcornfull eye looking upon thoſe

Duties

Duties either to God or man, which they had learn'd from the Prayers of the Church, and perhaps upon thoſe Graces too, which they had learn'd of her to invocate God for, in their humble addreſſes. And when publick Devotion hath received this unworthy debaſement and affront by ſuch Prayers as ſhe is no way Guardian of, nor Sponſor for, we may leſs marvell if men receive new Impreſſions from thoſe Oriſons they are zealous affecters of, and that their lives and converſations are not ſquared by her Doctrines or holy Inſtructions; that thoſe Chriſtian Graces, which ſhe perpetually in her Litanies invocates the Divine Majeſty for, her Members do wither and fade in them too, that auſterities of life, mortification, ſubduing of luſts by Faſting, Abſtinence and holy Diſcipline are almoſt renounced by them, that new waies to heaven are thought upon, in which the Patriarks, Prophets, Apoſtles, Martyrs and Confeſſors never trod, ſuch as the Primitive Church would have been amazed at and lamented with millions of tears; ſuch as the Angels in heaven joy not in as manifeſtations or evidences of our Converſion, and whereof they cannot upon any promiſe that God hath made them, hope for any other reward then that of the hypocrites. If theſe be the fruits of ſuch Devotions as are not framed by that aſſiſtance wherewith the holy Ghoſt inables and qualifies Compoſers of holy Services in ſacred Councels, Synods and Clergy Convocations, to enact and make Sanctions for, it is high time to take it at leaſt into conſideration, the wayes, means and inſtruments by which ſovereign Piety, and wholſom Devotion is decayed, checkt, ſlighted and affronted,

affronted, mens lives not governed or ſteered by holy and primitive Precepts, and upon due examination we cannot but find that I have hinted a main pillar, ſupport and advancer of them, which in all reaſon ſhould keep us cloſer to the ſole uſe in publick Oratories of ſuch Rogations and Suffrages as have for their authentickneſs the Churches ſtamp and ſignature. Now it will be unreaſonably alleadged that Prayers may at the leaſt claim the ſame priviledges, immunities and freedom that Sermons, upon which there is no reſtraint laid, nor are we tied up by words and ſyllables preſcribed us here, we range at pleaſure, and a larger foreſt is opened to us for our holy chaſe; we are no waies bounded, nor are we hindred in our walks with overgrown thickets, that is by Laws and Injunctions: We reprove, condemn or abſolve whom we pleaſe, we comfort and pour oyl into what wounds we ſee good, we exhort to what Graces we think beſt; we threaten, menace judgements, not only temporal but eternal, as oft as they come in our thoughts; We promiſe heaven, eternal bliſs, the Crown of Life; We dehort from ſin and vice when we ſee our time; We fright with terrors, we refreſh with gracious offers, we ſtartle ſeared conſciences, we lift up the ſorrowfull and penitent when, where, and how we pleaſe: And this we do without words preſcribed us, not chained to ſyllables, we take up, and let out, and ſpread our Nets as we liſt, our expreſſions are not coyned to our hand; And why this Liberty granted in one, and denied in the other? I could ask queſtions too, but I chuſe rather to ſatiſfie other mens. I muſt deny that the Church hath

ſet us no boundaries in our Sermons, yes ſhe hath, and thoſe ſo ſevere and ſtrict, that beſides our ſubſcription to them required, ſhe hath under no leſs penalties then Suſpenſion from our holy Offices, and in caſe of refractorineſs, non-reſipiſcence and contumacy, deprivation of our Benefices, Profits, Emoluments, and any part of her ſacred Patrimony. I deny that ſhe hath not fenced, railed in, and hedged about both our Doctrine and Diſcipline ſo with Articles and Canons, that their boldneſs and inſolency is intolerable and very piacular; for it cannot be weakneſs, but a faſtidious pride in any of her members, eſpecially in the Prieſt, even in their judgement not willingly to aſſent to her, but to gainſay, contradict and thwart her in them is very ſinfull and ſchiſmatical: And little leſs is it by popularity and ſoftneſſes, upon pretence of moderation: For to be more moderate then the Churches Precepts, is no other then to think our ſelves wiſer and more prudent then ſhe, and to aſſume to our ſelves out of that vain affectation of the ſtyle of healing men (whereby we infinitely betray things ſacred) a Maſterſhip of Chancery of her Laws, is ſo derogatory to her chaſte purity in eſtabliſhing and compiling her Articles, that it ſeems to me ſo impertinent a piece of gravity, ſo unſeaſonable a wiſdomneſs this moderation (the Church having once declared her ſelf) that though it doth not openly withdraw obedience, nor deſtroy her fences, yet it caſts ſo much jealouſie and ſuſpition upon her, (as if all were not right) it expoſeth her to unworthy aſperſions, as if ſhe had tied us by her tyranny over mens conſciences, either to

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ſome Errors, or at leaſt unneceſſary Tenets and uncommanded practiſes. It is evident then enough that Sermons are not left ſo arbitrary but that the Church exacts and requires an account of us what we Preach, her reſolutions are our Rule, if we vary from them, we are liable to and provoke her indignation, and incurre her Cenſures. If we wander and ſtray either from thoſe grand Truths which ſhe holds out to us, and we are to adhere to in her Confeſſions of Faith, and Articles of Religion, (which ſhe hath with great Judgement, Piety, and Deliberation determined) or elſe if we out of wantonneſs or peeviſhneſs rather ſtep aſide from her other cauſeys and walks which ſhe hath paved for us, in vilifying or reproaching her Hierarchy or Diſcipline, we do find that ſhe bears not the ſpiritual Sword in vain, but that our boldneſſes, ſingularities and fancies are controulable by her: our expreſſions, our ill framed notions, our popular compoſitions (which commonly are tuned and hammered out for itching and vulgar ears) are ſuch crimes as ſhe not only frowns upon, and knits her brow at, but ſhews ſo high a diſpleaſure to, that nothing but publick Repentance, Humiliation, Submiſſion, Recantation (and perhaps not alwaies theſe) can make a full and ſatisfactory expiation for, but ſhe proceeds to p'ous Severities, and authoritative Anathema's: To our Sermons theſe gentle confinements ſhe appoints, they are as out-guards maintained upon her charge, yet upon our Parole that we keep no intelligence with the enemy, Hereticks or Schiſmaticks, nor betray her precious Verities. She denies us not our liberty, freedom in our walks, ſhades and

Arbours, to pleaſe our ſelves in our own expreſſions, varieties and language, which ſhe mints not for us any where but in Homilies (which if they were then framed when knowledge was leſs, ſure humility was greater) yet even in theſe ſhe pents us not up, if we had rather uſe our own Talent in Preaching. But if through pride or popularity we ſhould abuſe this truſt in *handling the Word of God deceitfully*, in *ſeeking our own not the things of Jeſus Chriſt*, ſhe may even here tye us up ſhorter too, and preſcribe to us her own Dialect, Sentences, Periods and Diſcourſes, for the edifying Chriſts myſtical Body, for the building up of the Church in holineſs and purity of life, whenſoever ſhe ſhall have cauſe to exerciſe this Regency over us. But in the mean while (which will anſwer the queſtion propoſed) why not in this Miniſtration as well as in our Prayers ſhe ſeems not to exerciſe the ſame ſtrictneſs and circumſpection, but gives us our freedom to expatiate, and a more ample Charter, it is no doubt that ſhe is willing that the Prieſt, who's *lips ſhould preſerve knowledge*, may not be any way liable to the reproach of Lazineſs, as if he were ſet apart only for Offices that will coſt him no pains, no watchings, no ſtudy, no care, no ſpending of his ſpirits, or oyl of Life in the Duties of his Function. She knows what murmurings and repinings and even envy too is raiſed not only againſt her oyntment (which in *Judas* his language is a waſt) not only againſt her richer Revenew, the finer wooll that cloaths perſons eminent both for Learning and Piety in Cathedral Churches, but even likewiſe that ſmal patrimony in Tithes which God hath given, and Offerings

Offerings which Holy men have devoted to the ſupport of Gods Parochial Altars. Out of her wiſdom, both to take off that envy of our plenty, maintenance and temporal enjoyments, and to ſtave off if poſſibly ſacrilegious hunger, which people have to devour holy things, ſhe ſets us upon a Laborious work, Preaching, which winns us credit, love, reputation, and praiſes even from enemies, and ſomewhat allaies that envy that otherwiſe would attend our Function ſhould we live wholly at eaſe, in ſoftneſſes and idleneſs, which would likewiſe expoſe us to viciouſneſs and many ſins which might ſtain our holy Order, and vilifie the Dignity of it. This work of Preaching ſhe intirely leaves to us; and I hope moſt do it with that Gravity, Seriouſneſs and Obedience to the Chriſtian Profeſſion and her Laws, that wins them fame and honour here, and will purchaſe them a Crown of Glory hereafter. Though not all alike, either through ignorance or other deficiencies, many of us have too much expoſed this miniſtration to ſuch vile and contumelious reproaches as cannot be wiped off; yet ſhe attends with patience and long ſuffering our reforming, and will not for the blemiſhes and defects of a few which cauſe people to erre, deny others the full diſplaying of their abilities and Graces with which they have ſo excellently diſcharged that Duty, that they have only the curſes and execrations of wicked men and Devils, but the thanks of converted ſinners, and the applauſe of all Holy men, Saints and Angels. How willing ſhe is that her Prieſts ſhould be known to the world as ſhining lights, not only by purity of Converſation and exemplarineſs

emplarineſs of life, but in their often and indefatigable Labours, to the aſtoniſhing of people with their Arts and Eloquence, with the exquiſiteneſs of their toyling, whereby ſin is diſcountenanced, the works of the Devil aboliſhed, and holineſs advanced. To this work ſhe gives us no other helping hand, then pointing us to Sea marks, her Articles, to avoid Rocks, Sands and Shelves. But in our publick Prayer ſhe is more reſerved and ſevere, and upon the beſt grounds that any thing can be thought of, to eſtabliſh *Uniformity*, that all people though diſtinguiſhed into ſeveral ſtations and Parochial Congregations, may ſerve God with the greateſt reverence and *decorum* of Worſhip in their approaches to his Divine Majeſty, ſhe for all her Prieſts (not out of any deſign to diſgrace their abilities or parts, not out of any jealouſie of their worth) wholly her ſelf compleats in her own Language what ſhe offers up to the Throne of Grace in her daily ſacrifice, and out of that dread and awfulneſs wherewith ſhe would have the ſolemnity of her ſervices Conſecrated to our heavenly King, ſhe ſets her ſeal to all her ſacred Offices, mints her ſelf our Oriſons, not allowing no not her Prieſts their own inventions, or any mixtures of a meaner alloy (only for the conſummating of her Rogations and Suffrages too, the Lords Prayer) upon any pretence of uſh'ring in any Sermon or Lecture upon which ſhe is carefull in ſundry ſcattered Peeces and Collects to crave a bleſſing both in her former and latter Service; And with this pureneſs of affection that our Prayers every where may be one and the ſame, that they may in one and the

ſame

ſame combination (though from diſtinct Oratories) aſcend up as one and the ſame Incenſe and Perfume in a bleſſed Union and Peaceableneſs, and this upon no leſs Warrant then from Chriſt himſelf, *After this manner therefore pray ye.*

The words of the Act for Uniformity 1mo *Elizabethæ.*

If any Miniſter ſhall wilfully or obſtinatly ſtanding in the ſame uſe any other open Prayer then is mentioned and ſet forth in the ſaid Book, (open Prayer in and through this Act is meant that Prayer which is for other to come unto or hear either in common Churches, Chappels or Oratories, commonly called the Service of the Church.) *&c.*

In the Rubrick in the late Act for Uniformity after the Creed.

Then ſhall follow the Sermon, or one of the Homilies.

FINIS.